of all creatures, the All-blissful and All-beautiful of
whom beauty and joy are the revelation, the All-
Beloved and All-Lover. In a certain sense, so seen
and understood, this becomes the most comprehen-
sive of the aspects of the Reality, since here all
are united in a single formulation; for the Ishwara
is supracosmic as well as intracosmic; He is that
which exceeds and inhabits and supports all
individuality; He is the supreme and universal
Brahman, the Absolute, the supreme Self, the
supreme Purusha.[1] But, very clearly, this is not
the personal God of popular religions, a being
limited by his qualities, individual and separate
from all others; for all such personal gods are only
limited representations or names and divine
personalities of the one Ishwara. Neither is this the
Saguna Brahman active and possessed of qualities,.
for that is only one side of the being of the Ishwara;
the Nirguna immobile and without qualities is
another aspect of His existence. Ishwara is Brahman
the Reality, Self, Spirit, revealed as possessor,
enjoyer of his own self-existence, creator of the
universe and one with it, Pantheos, and yet superior
to it, the Eternal, the Infinite, the Ineffable, the

Divine Transcendence.

The sharp opposition made between personality
and impersonality by our mental way of thinking
is a creation of the mind based on the appearances
of the material world; for here in terrestrial

[1] *Gita.*